ROSS ROADS

: XXIX May 1954 Number 4

JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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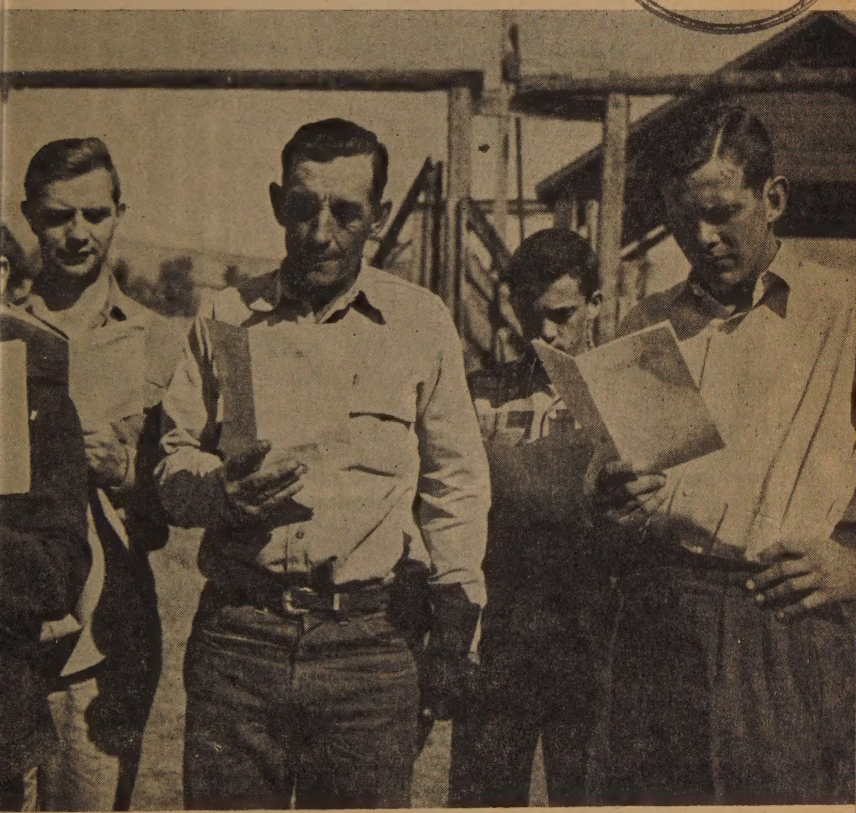

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UME XXIX MAY 1954 NUMBER 4

EDITOR: *The Rev. W. B. Spofford, Jr.*

e Journal of the Rural Workers' Fellowship of the Episcopal Church
Formerly published as the Rural Messenger

AMERICAN NOMADS

Mark A. Talney, Th.D., Executive Director, Oregon Council of Churches. is the season when our town-and-country communities are loaded with migrants. Talney, who has given much thought and many years of service to the considera- of the problem they present the Church, here shares his experience.)

SEGMENT of American population, through federal, state and com- munity neglect, and largely ignored by the Church, has been robbed of so y normal human rights that it is almost unbelievable. The public is dimly aware of the existence of migrants, and by and large has declined ccept responsibility for them. Yet if you are smoking a cigarette, if are wearing a cotton shirt or dress, if you use sugar, eat lettuce or hes or other fruits or vegetables, you are at the end of a process which ns with the migrants in the fields as they till the soil or harvest crop.

Drifting from one state to another in search of work, or following the os, these American nomads enrich each community by their labor but ain impoverished themselves. These people eat less, wear less clothing, in more wretched housing, have less education, medical care and legal ection than any other group of American workers.

Unorganized, unprotected by the workmen's compensation laws in t states, ineligible for health or welfare benefits because of residence irements, migrants frequently find maintenance of even a minimum dard of living impossible. When social security aid was extended to e agricultural workers, the migrant was excluded. He gets no unem- rment benefits, and except in two or three states he gets no advantages n the minimum wage laws. Being a drifter, he has no vote, so it pays ody politically to be concerned about his welfare.

The migrant is sought after—and then rejected. As crops mature, ners anxiously await his arrival; after the crop is harvested there is al anxiety for his quick departure. On his journey with his family he

belongs to no community, so wherever he goes he is nobody's business, is often despised by the local community and treated like an outcast. Even many churches would not welcome him—and he knows it.

Why, then, do these people remain migrants? By and large the migrants come from disadvantaged groups, those who because of their race, nationality, and lack of education and occupational skills, find it more difficult than others to obtain regular employment. Demands for their service fluctuate with the seasons, with weather conditions, with the state of the market and the condition of the crops. Few people live with less security. Unlike most other workers, the migrant must make arrangements with a series of employers, and these arrangements last for only a few weeks or at most a few months. Having reached the area of his employment, hundreds of miles from his point of departure, he is at the mercy of his employer who sometimes takes advantage of this situation to drive a hard bargain for wages, reducing greatly the anticipated earning of the migrant. His problem of security is intensified in any time of general unemployment, when workers displaced from other activities compete with him for available farm jobs. In one of the areas in Oregon in which migrants have been employed in large numbers, they were replaced last summer by students working their way through college.

Why do migrants live in squalor? It is not true that the majority of them do not care, are accustomed to their lot, and are too lazy or unconcerned to change it. Actually the migrant worker has little choice as to the environment in which he lives. Housing, such as it is, may be furnished by the growers, by labor contractors, or the government employment agency, sometimes free but more often on a rental basis. Workers who can find no better accommodations may rent quarters in the "jungle" or the shantytown on the fringe of the farm or town, or camp in the open. Housing that is provided varies from good to unimaginably bad, with large families living in one room or tent, without proper lighting, sanitation or other normal requisites of decent living. Of 166 farm labor camps inspected by the California state housing division, only 17 were classed good, with the remainder ranging from bad to very bad. The latter were condemned—but not abandoned. There were no other houses for the migrants to occupy. In Texas, cotton pickers are often expected to camp in fields, ditches, under bridges, in unrenovated barns, or chicken sheds.

Crowding a family in a one-room shack, with a filthy privy several feet away, and the only water supply a ditch or a creek not too far removed from the privy, not only makes cleaniness virtually impossible, but contributes to the spread of disease. Colds and other respiratory ailments abound among the migrants; tuberculosis rates are alarmingly high. Digestive disturbances, resulting from the lack of refrigeration or unclean foods are frequent among the migrants, with death from infant diarrhea much too common to arouse surprise among the migrants when it occurs. The migrant family cannot afford doctor's fees; while public medical care for the migrant is primarily limited to such emergencies as difficult child birth.

The housing situation is creating some disturbances among growers who find they are losing the best migrant families to areas in which housing has improved. To attract a more desirable class of workers, better living

commodations are being provided. One section in northern California s started plans to erect a permanent trailer camp, slated to cost more n $125,000. Trailer space will cost $4 a week and will include electricity, ter, vented sewage facilities for each trailer, and shower privileges. There l be metered electric washing machines in a heated central building and es for hanging laundry. In addition a 100-unit single men's barracks s already been built next to the proposed trailer camp, with many facil- s available for a more decent living standard. This camp will pay idends in attracting a much higher class of worker, who will stay through season, and return year after year to the place where humane living nditions await him.

Although the migrant is essential to the agricultural economy, he today ongs to one of the nation's most depressed labor groups. American pros- rity has passed him by. The migrant can only be sure of about 101 rking days in the year, according to Labor Bureau statistics. The average rning of a migrant is $514 a year, making it necessary that both parents rk, as well as many children as possible, in defiance of child labor laws. is low income frequently puts the migrant in need of public assistance, residence requirements act to bar public aid to the migrant as he moves m state to state in search of employment. Added to the brief period of ployment, is the possibility of a delayed crop through adverse weather nditions, or a crop failure. Little wonder the migrant is haunted always a sense of defeatism and insecurity.

What of the children? The most neglected group among migrant rkers is the children, whose parents are absent long hours during each rking day and are too tired at night to provide the care the youngsters ed. Life for the children is difficult. Frequent movements from place place add to their sense of insecurity and the feeling of not being wanted. ft by themselves day after day children of pre-school age develop serious ysical and mental handicaps. As they grow older, if they have any portunity to attend school, they are frequently socially ostracized by the ldren of the community. Little wonder that if an opportunity is offered work beside the parents in the field, the migrant children leave school. r the most part the constant movement of migrant families interrupts ooling. The child, able to attend only infrequently, finds himself far hind others of his age. On the other hand, school authorities have their oblems with the migrant children, since retarded children offer a serious ndicap to the day by day curricular program of the class room. These ldren must either be ignored or the curriculum adapted to their needs. some areas there are schools set aside for migrant children only. One trict in Oregon has a two-room school for them, but they are only in that a about six weeks, and must move on to another location in which there y be no school for them at all. If the present trend continues, migrant ldren of today will receive less schooling than their parents, who on the erage have completed only the fourth grade. No doubt the problem of educatin of migrant children is a difficult one to solve, but at present y little is being done to confront the seriousness of the situation.

A word about the Church and its responsibility in this problem of our erican nomads. Surely the Church cannot be complacent in the face

of the conditions we have outlined. Wherever there are migrants the Church must awaken the community to the opportunity and obligation that rests upon it to share all of the benefits of the community with the migrants who are there to furnish essential labor. Local churches must be challenged to include these seasonal neighbors in their concern and fellowship. Our experience is that the migrants, for various and understandable reasons, will not come to the local churches. The churches must carry the ministry of compassion to them with understanding the patience. In only a few cases have we found such concern among churches, busy with varied programs and inclined to "pass by on the other side." Even where the Council of Churches attempts a migrant ministry, we find it extremely difficult, at times impossible, to interest Christian people. The Oregon Council of Churches has a vital migrant program in six areas of the state, but to finance this vast program, to obtain adequate staff to serve the 40,000 migrants who come to this state each year, it only has a budget of $3000, or seven and a half cents per migrant. Christian people can do much to better the condition of the migrants on their very threshold—but for some reason they are very hard to arouse. In many instances the clergyman is the offender. He offers no example to his people of the compassion and concern his Master must surely expect of him for the less fortunate. Perhaps our church people need to be acquainted with the story of the American nomads.

Apart from the services which churches can render to migrant neighbors in their community, the Church must demand of federal and state authorities a thorough investigation of the migrant problems, with a view to eliminating the vicious conditions under which these people must work and live. The Church does not fulfill its responsibilities by caring for neighboring migrants under conditions in which they live; it must seek to eliminate the conditions that force the migrants to live as they do.

The Church must require of proper authorities that the housing offered migrants meet approved standards of decency, privacy, and cleanliness. Health and welfare services can be extended to migrants even though they are not residents of the community or the state in which they are working. Child labor laws can be enforced, but the migrant has to be assured wages sufficiently high so that he is not tempted to augment meager family income, to defy child labor laws by putting his children to work, and keep the children out of school. Every effort must be made to set up a school system particularly for migrant children, a cooperative program of education that will cut across state and county lines, administered by those who have thoroughly studied the migrant situation and have a staff of teachers particularly trained for this work.

How long are we going to accept the labor of those who harvest our crops, who bring us prosperity which they do not share, while we ignore them as people? Each of our great denominations and communions should have a strong committee to investigate and thoroughly study the migrant problem of America, with power to bring the issues before federal and state authorities—and demand action on behalf of this segment of unfortunates, all too long neglected.

ACROSS THE COPY DESK

Since becoming editor, many R.W.F.'ers have put me on their parish mailing list and we are receiving umpty-ump bulletins. (We are grateful and we are, without blushing or apology, plagiarizing for our own JUBILATE!) The bulletins are of different sizes, varying shapes, diversified in content and come out at different frequencies. All that we receive are using colored mimeograph paper. Only two attempt any kind of 'line-drawings,' although all seek to use different size print for headlines, and stand-off boxes for emphasis. The most popular size seems to be legal-size paper, folded four-times and then stapled. The next most popular is legal-size paper folded sideways once to make a little booklet. Only one bulletin, Ray Gayle's PARISH VISITOR for Milton-Freewater, Ore., has a printed head, on which he lists services, church officers, etc. About half of the bulletins use two columns on a page; the rest put items clear across the page and divide items by some kind of 'slug' or decoration. The most popular frequency seems to be bi-monthly, although the N.T.C.C.I. bulletin comes out weekly and Shelby Walthall's EVANGELIST (Howard County, Md.) comes out as a small book each month. All seem to mix local notices with educational items and missionary news of the diocesan and national Church. We spotted items from all of the various Church periodicals, plus standard publicity material from 281. Most of the bulletins are mailed at the one-cent rate under Sec. 34.65 e & d, P.L. & R.; a few are mailed under a two-cent standard rate. The mimeographing goes from excellent to punk, with most falling somewhere in between — and nobody doing a consistently perfect job. Most of us seem to need some expert advice on format since invariably, the pages look crowded and, hence, foreboding! Our president, Bill Davidson; the N.T.C.C.I., and Dick Allen in Stillwater, Okla., would appear to get the laurels on this matter of format, although the laurels are somewhat droopy! Most of the papers, we note, get some light-touches in and all follow the sound journalistic principle that "names make news." Most papers, we are sorry to say, have a predilection for the "numbers racket" or spiritual Coueism! Some names, desides those already noted in this pot-pourri, are THE BULLETIN (N.T.C.C.I.), ST. THOMAS' TIMES (Bert Allen, Canyon City, Ore.), ST. JAMES' NEWS (Bill Davidson), THE PARISH NEWSLETTER (Dick Allen) and several which have no name but are just letters.

—oOo—

Henceforth, we plan to have but one 'meaty' article an issue and the rest devoted to the Fellowship aspects of our common concerns. In the August issue, Dick Allen will direct our thoughts to the problem of the Church and the Agricultural College and University (based on his thinking as he accepted the job as chaplain to students at Oklahoma A. & M.) In November, Brooke Mosley, bishop coadjutor of Delaware, will write on A New Bishop Considers Town-and-Country. We think this is important for two chief reasons: 1—He is in a jurisdiction which we generally, and mistakenly, consider to be urban-industrial; and 2—we wonder what a man with the mantle of authority and administration thinks about town-and-country as he starts to make over-all plans for a diocese or a district.

We are planning to mail Cross Roads on the 10th of May, August, November and January. This means that copy should be in our hands by the 20th of the preceding months. Also, your criticisms, both positive and negative, will be welcomed. We are not thin-skinned.

...W. B. S., Jr.

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THE GOOD GIFTS

(A Rogationtide Story)

(by John and Jean Baden, Our Lady's Manor, Monkton, Maryland. Our provincial representative for the Third Province, who is also the editor of our Prayer Cycle, has collaborated with his wife on this seasonal story. You may wish to read it to your Church School, or your own family, on Rogation Sunday.*)

A ROBIN singing in an apple tree close to his window waked Steven. He yawned and looked out into the sunny May morning.

"What's David doing out in the fields so early?" he wondered, sitting up in bed to get a better look at one of the big boys who lived up the road.

Then Steven remembered. It was Rogation Sunday! He jumped out of bed, calling to his sister, "Heigh, Nancy, put on some old clothes. We want to gather soil to take to Church."

Nancy was downstairs by the time he got there. "Mother says we can use those old paint buckets in the barn to hold the soil," she said, as they hurried down the back porch steps.

They found the buckets beside the hay bales, and each took a shovel, too.

"I'm going to take some soil from Mother's flower garden first," Nancy said.

"Me, too," Steven agreed, "and then I'm going down to the alfalfa field. Dad sure had good hay last year."

They dug a little soil from many different places, and then took it to the back porch. "I'll bring some bags from the pantry," Nancy said. And soon they had dumped the soil into the paper bags, ready to take it to church.

"Aren't you glad our family are farmers?" he asked while they were getting ready for breakfast. "I wonder how all the people who live in cities would be fed if it weren't for us farmers."

"They would be very hungry," Nancy said, as she poured milk and set plates on the table. Mother was bringing a platter of scrambled eggs, while Dad carried a plate of muffins.

"Yum!" Steven smiled, and pulled a chair for his mother. "I want to ask the blessing this morning. It's such a special day."

While they were eating, a car honked outside. Steven ran to the door. It was David with his family. "Just wanted to remind you about bringing the soil to be blessed," David called. And then they drove off toward church.

"David's class is in charge of helping the sexton collect the soil when it reaches the church," Nancy ex-

plained to Mother and Dad. "We better hurry, Steven."

"The first bell will be ringing for church soon," Dad said.

Upstairs Steven quickly washed and changed his clothes. He put on a clean white shirt, corduroy pants, clean socks and his new shoes. He stood on tiptoe to brush his hair smoothly. Then he grabbed his corduroy jacket and ran downstairs.

Mother was tying a blue ribbon on Nancy's hair. "Don't forget your envelopes," she called as Steven ran out.

"Oh, that's right." He ran back to his room for the envelope, and put a nickel in the side marked St. James' Church School and another nickel in the side marked for missions.

When the family drove away in their car, Steven sat in front with his father. He could watch the mother sheep nibbling the green grass near the gate, while the lambs curled up in the sun asleep. "My lamb is growing bigger than all the rest," Steven told his father.

When they reached the church lane, Steven's class gathered near an oak tree with their teacher. While they waited for everyone to arrive, Steven played tag with some of the children from his class.

Then the church bell rang. Everyone formed a procession. The church school acolytes went first. Then the classes followed quietly through the gates and up the walk of the church yard, carrying their bags of soil. When they reached the front doors, Steven could hear the organ playing.

Just inside the door was Mr. Peterson, who kept the church clean, with David and some other boys beside him. They were emptying each bag of soil into a wheelbarrow. Steven gave his bag to David, saying, "I took some from the vegetable garden where the tomatoes grew last year, and some from the corn field beside the barn, and lots of different places."

David nodded. "That's good."

Steven went with the other children all the way up front to an empty pew. He knelt down with them and closed his eyes and talked with God. "Thank you, dear God, for all your gifts of sun, rain, and thank you for Mother, Daddy, Nancy, the baby lambs, our kittens, and all my friends. Amen!"

Then the organ started the processional hymn. Steven sang while the cross came down the aisle, followed by the choir and the rector. He was glad to be part of this church. While the service was being read, he thought the stained glass windows looked like jewels in the morning sunshine.

He liked the way the rector said, "All of us have brought soil to be blessed here at God's altar. It is one way of praising God, to ask him to place His hand on this soil. For we all know that our good crops are God's gifts to us—the hay, and wheat, all the garden vegetables and fruits, all pretty flowers, friendly trees, pine trees for Christmas, black walnut trees, locust trees full of blossoms, and apple and pear trees. We're thankful to God for all of them . . . Whenever we plant a seed we show our faith in God, for we trust Him to send sunshine and rain, as he has given us seed and seed and soil for all living plants."

Then the rector added, "Soon each one of you will take home a little bag of this soil that has been blessed to spread on your gardens

and fields. But before that time, one of the classes wants to tell us something."

Steven was surprised to see David go up to the lectern. David looked a little scared about speaking before all the people in the church, but after the first few words, Steven could hear him very clearly. All the children smiled and nodded to each other when they learned about David's good idea.

He said, "Let's each make a little extra vegetable garden and raise in it something to give away. Our class knows that the people in the Home for the Aged in the city would enjoy more vegetables, and most of them are not strong enough to raise much food. How many girls and boys want to plant a special garden with vegetables for them?"

Steven's hand shot up. In fact, so did the hand of the boy sitting next to him—so fast that they bumped, and started laughing together softly.

While the offering plates were being passed, Steven sang with the rest of the people in church the hymn that end, "All good gifts around us are sent from heaven above." When the vestrymen carried the plates of money up the aisle, Mr. Peterson followed, pushing a wheelbarrow.

Steven watched closely while the rector lifted a plate of soil and offered it to God for blessing, in the same way he did the money on the offering plates. Then the rector returned the soil and placed his hands over the wheelbarrow. Everyone watched very quietly while the wheelbarrow was pushed back to the vestibule. But quiet a few people were smiling. So was Steven. He was happy, and so were they.

Before long they all lined up for a bag of soil in the vestibule. David let Steven help fill some bags. Each bag had a little prayer in it, too.

People kept coming and coming for their bags of soil. "I'm going to sprinkle mine on mother's flower garden and on some beans and lettuce seeds I'll plant for the Old People's Home," Nancy told Steven when he handed her a bag.

"And I'm going to raise corn and peas for them," he said, while he gave some soil to a tiny child whose big brother had to help her carry her bag.

Everyone looked happy. The rector kept smiling and shaking hands with mothers and fathers and uncles and aunts and children, each one carrying a bag of soil to sprinkle on the land.

Outside, Steven could see people standing around and talking and laughing. Bits of what they were saying came into the vestibule. "I hope we have more strawberries than last year. The Ladies Guild is having the Strawberry and Ice Cream Festival on the twenty-first." "Oh, we'll be there. It was fun last year. Aren't those pink dogwoods by the churchyard gates beautiful?" "We're having good weather. The onions and potatoes are growing fine."

Steven thought of all the food that the people in his church grew, while David hummed "All good gifts around us are sent from heaven above." And they both handed out

little bags of soil that had been brought to God with special thanks for His good gifts.

*From REMEMBER ALL THE PEOPLE, Teacher's and Parent's Book, Primary, prepared under the auspices of the Children's Division Department of Christian Education, Protestant Episcopal Church (Greenwich: Seabury Press, 1953), pp. 39-44. Used by special permission of The Seabury Press.

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A traveller, who lately paid her first visit to Iona, was asked by the Scottish gardner on her return to the mainland, where she had been. When she told him, he said: "Ah! Iona is a very thin place!" She asked him what he meant by a thin place, and he answered, "There's very little between Iona and the Lord!"

. . . Evelyn Underhill

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YOU ARE THERE . . .

(by E. Dargan Butt, professor at Seabury-Western Seminary, Evanston, Ill., and director of Southern Rural Church Institute, Valle Crucis, N. C.)

EDITOR'S NOTE: One of the most popular of T.V. and radio programs is entitled YOU ARE THERE, in which C.B.S. takes its viewers and listeners back to significant moments in history. The R.W.F. also has a history and we ought to know about it. Dargan Butt has consented to cull his relatively complete files periodically, so that we may know what we were ten, twenty or thirty years ago. He has all copies of R.W.F. publications since 1925, save for the issues of Oct. 1937; January, April, July and October, 1938; January, April and July, 1939; April 1940; and January, April and July, 1941. If any members have these issues, and wish to part with them, Dargan would be glad to get them to complete his files. So, without further delay, YOU ARE THERE . . .)

THIRTY YEARS AGO: JULY 9, 1924, MADISON, WISCONSIN

For the fourth consecutive year, a group of clergy and laity interested in town and country Church work were attending the Rural Leadership School of the School of Agriculture of the University of Wisconsin. Such an 'esprit de corps' had been built up between the students at this short course, and such a feeling of common concern, that the Rev. Oscar Meyer suggested that "steps be taken to create a permanent bond of fellowship." Thus came into being the Rural Worker's Fellowship of the Episcopal Church.

The organization, perfected on July 9th, stated as its purposes the following: "1 — to promote the interest of the whole ministry of the Church in rural communities; 2 — increase the fellowship among those interested in such service; and 3 — to aid the National Council in its service to the rural field and workers." It was stated that "membership shall be open to all who subscribe to the above purposes, and who shall pay yearly dues of one dollar to the secretary-treasurer of the organization."

The first officers, elected at this meeting, were: President—The Rev. Jules L. Provost of Penn.; and Secretary-Treasurer, the Rev. Oscar Meyer of N. Y. An Executive Committee, representing each of the eight provinces of the Church, was appointed as follows: 1st Province, the Rev. H. J. Edwards of Redding Ridge, Conn.; 2nd Province, the Rev. E. S. Ford of Sparta, N. J.; 3rd Province, the Rev. Wm. McClellan of East New Market, Md.; 4th Province, the Very Rev. Val H. Sessions of Bolton, Miss.; 5th Province, the Rev. Wm. J. Vincent of Lapeer, Mich.; 6th Province, the Ven. E. W. Couper of Minneapolis, Minn.; 7th Province, the Ven. H. H. Mausden of St. Charles, Mo.; and the 8th Province, the Ven. M. M. Goldie, of Cove, Oregon.

Beside those mentioned above, the following were charter members of the Fellowship: the Rev. T. M. Baxter, Ill.; the Rev. J. Edw. Blake, Miss.; the Rev. C. B. Blakeslee, S. D.; Mr. S. J. Brown, Mass.; the Rev. Carroll M. Davis, N. Y.; the Rev. R. W. Emerson, Miss.; the Rev. F. W. Goodwin, N. Y.; the Rev. S. W. Hale, N. Y.; the Rev. S. S. Hepburn, Md.; the Rev. H. R. Hole, Ind.; the Rev. H. J. Johnson, Utah; the Ven. J. M. Johnson, Kan.; the Rev. F. W. Jones, Miss.; the Rev. F. W. Sherman, Wis.; the Rev. C. L. Thackeray, Calif.; the Rev. . R. Walker, Miss.; the Rev. T. S. Will, Md.; and the Rev. E. G. Wilson, Neb.

The Rev. Theodore S. Will offered a special prayer which was adopted as the Prayer of the Fellowship, and which was most likely the following:

"Blessed Lord Jesus, the Good Shepherd of the sheep, whose flock are upon a thousand hills; Who has put into our hearts the hope of a better country; Bless all those who search for Thy sheep in scattered places that they may fetch them home to Thee; Who are with the Father and the Holy Spirit, ever One God, world without end. Amen."

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Once, while hoeing his small garden, St. Francis was asked what he would start to do if he knew he were to die that evening. He replied: "I would go on hoeing my garden!"

HUMANITY'S TIGHT CONFINES

(by Russel L. Lord. This is a review of a book, THE CHALLENGE OF MAN'S FUTURE by Harrison Brown, Viking Press. 290 pp. $3.75. It is reprinted with the permission of the Saturday Review in which it first appeared, March 20, 1954. Mr. Lord is the editor of THE EARTH.)

HAVING undertaken to write anr deliver to a publisher by summer a brief history of husbandry, I have here at my elbow a six-foot shelf of contemporary source books on man's use of his planet, chronologically arranged. Looking them over, I am struck by the vicissitudes of thinking they represent. In the Thirties almost every book addressed to the general public dealt with our damaged soil and the problem of supplying man's needs from it. There were, among others, Paul B. Sear's "Deserts on the March" (1935), Stuart Chase's "Rich Land, Poor Land" (1936), Gerald W. Johnson's "The Wasted Land" (1937), Hugh H. Bennett's "Soil Conservation" (1939), and Raymond Pearl's "The Natural History of Population" (1939).

Dr. Pearl's distinguished but little noticed contribution, published the year before he died, marks a pivotal point, I now believe, in the literature of conservation. Now emphasis shifted to restatements and renewed denials of the Malthusian principle —the notion that poverty and distress were inevitable without restraint on births. During the first half of the Forties we had rather specialized works along this line by E. Parmalee Prentice, Guy Irving Burch, and Elmer Pendell. In 1948, two book-club choices, Fairfield Osborn's "Our Plundered Planet" and William Vogt's "Road to Survival," blew the argument whether Malthus was right or not out into the public domain. The Fifties have brought us, successively, Robert C. Cook's "Human Fertility: The Modern Dilemma," David Cushman Coyle's "Day of Judgment," Josue de Castro's "The Geography of Hunger," L. Dudley Stamp's "Land for Tomorrow: The Underdeveloped World," and Robert Brittain's "Let There Be Bread."

The tide accelerates. With 1954 not yet three months along, the bookstores currently have on their tables Fairfield Osborn's "The Limits of the Earth," Samuel H. Ordway, Jr.'s "Resources and the American Dream," and M. K. Bennett's "The World's Food." Now comes "The Challenge of Man's Future," by Harrison Brown, a young geochemist, much of whose work has hitherto been confined to the more comfortably sequestered fields of nuclear fission.

If, as one gathers, Dr. Brown turned from the necessarily cold-blooded calculations of atomic warfare to consider, warmly and humanely, the biotic construction of nature in the hope of holding the world and its civilization not only

intact but on a steadily upward course of happiness and plenty, he may well be astonished by the unpeaceful, not to say bomb-like, repercussions that certain of the pronouncements with which he concludes his book will arouse. Dr. Brown goes further than any of his predecessors among scientific writers have gone. For what he is advocating is nothing more or less than the brave new world of Aldous Huxley, in which birth is rigidly controlled by the state.

Now the question of birth control, permitted, induced or compelled, is one on which feeling runs particularly high. In 1948, for example, when William Vogt linked a moderated plea for contraception with Point IV principles and objectives in a Saturday Evening Post article, he soon found it preferable to leave his post as conservationist in the Pan-American Union in Washington and become executive director of the Planned Parenthood League in New York. In 1949, having gone so far as to argue flatly in his "Road to Survival" that grant of Marshall Plan money aboard should be restricted to nations that would administer accompanying steps toward birth control, the magazine Time gave his book a going-over extensive in detail and in somewhat abusive tone.

A year or so later, on the other hand, a quarterly magazine which I edit, The Land, expressed a degree of understanding, if not of sympathy, for the Catholic position, remarking: "Farmers, in particular, will incline to believe and to work in the faith that the first answer to the world's sore need is in the soil, not in the drugstore . . . "

Back at me hard came Robert C. Cook, editor of the Journal of Genetics: "Tragic and dangerous ignorance lies behind remarks of this kind. They may be accepted as expressions of deep emotion, but they lack the mature thought on which sincere conviction should be founded. They seem to be the reflex retorts of a disturbed ignorance, and more like them are to be expected before even leaders of mankind accept the facts of biology and life."

What does Harrison Brown's far from dispassionate "The Challenge of Man's Future" have to offer us that has not been as well or better said before? Quite a lot. The opening chapter, viewing the whole island of Jamaica and its people as a biological entity and "a world in miniature," is charming. His swift, successive chapters survey the story of men on this planet, recording the effects man has had on the planet and on himself. He points out that in ancient and medieval eras the human race once corrected discrepancies between the birth rate and the food supply by a high rate of infanticide—and by contraceptions improvised from such materials as crocodile dung and goat's bladder centuries before the Age of Rubber.

Today the nations of the world may be divided into three groups: nations still agrarian, those already industrialized, those in transition. Dr. Brown points out what the impact of the last group—in the West—is upon those in the first two groups—in the East—where health measures are prolonging life but birth rates remain constant. Harrison Brown comes to some extreme conclusions about the need for rad-

cal measures:

"A substantial fraction of humanity today is behaving as if it were engaged in a contest to test nature's willingness to support humanity and, if it had its way, it would not rest content until the earth is covered with a writhing mass of human beings, much as a dead cow is covered with a pulsating mass of maggots . . . "

How long can this continue? What is the food potential of the world? How long after possible foods are used up will atomic and solar energy fulfill man's needs? Where will industry obtain its raw materials in the future? Dr. Brown brings to all such matters the gift of a fresh eye and an untrammeled curiosity, calling upon a variety of yardsticks, including geochemistry, geopolitics and ideology.

Most extreme are the conclusions he reaches at the end. He proposes a system by which the state will control the number of births according to the death rate: "If the birth rate exceeds the death rate, the number of permitted inseminations is decreased, and the number of permitted abortions is increased." And vice versa.

Further: "Control of aids to conception and of abortions could also provide a mechanism for slowing down the deterioration processes . . . Priorities for artificial insemination could be given to healthy women of high intelligence . . . Conversely, priorities for abortions could be given to less intelligent persons of biologically unsound stock."

Oh, brave new world!

THE PRIESTHOOD IN TOWN AND COUNTRY AREAS

(The Rev. S. N. Keys, chairman of the Department of Town and Country of Province Five, has sent us the findings of the Seminar held in Oconomowoc, Wisc., Feb. 9-12. Leaders in the conference included Bishop Wm. Horstick of Eau Claire and Dr. Clark G. Kuebler, president of Ripon College. The headline lectures were given by Bishop M. George Henry of Western North Carolina, with most of the conference being devoted to discussion groups dealing with the over-all subject: THE CHURCH'S TASK AS AFFECTED BY POPULATION MOVEMENTS IN TOWN AND COUNTRY AREAS. A portion of the ten-page findings, produced by a commission chaired by Herman Page, Jr., of Crystal Falls, Michigan, follows—)

The duty of the Priest is to mediate the Word of God to unsettled people, and to mediate the people to God. People come in with no roots, and the Priest must meet them in the new situation, and help them find roots.

The danger may arise that the priest may become a block to people finding God, through his own personal views. Excess rigidity, demanding 'my' way, may keep people of many backgrounds from finding their place. Account must be taken of the background of Episcopalians coming from different churches, with different customs and usages.

People coming in may well be pagans, having had no contact with God or with the Church. Many indifferent people will move in—to them, the Church's program is 'nice' but optional! The priest must know the

points of view people bring with them, such as an indifferent paganism, hostility, or self-sufficiency. Others come from a background of religion where sin equals alcohol and sex, others with a sentimental 'loving Jesus' point-of-view. The priest's job is to bring all into the redemptive fellowship with God, and with those around them.

The most important point is for the priest to LIVE his priesthood. He must live his priesthood by living with his people, not merely 'visiting' them, and looking forward to his next parish. A priest should never be willing to accept a place unless he is willing to stay there for life, and become a real part of the community. He must work when his people work, and then more. He must live with ALL groups in the community, not merely the 'right side' of the tracks. A priest is sent to preach the Gospel to all people, and he must get to know all people, wherever they are. A priest should work with the ministerial associations, join community groups, and speak whenever he can, particularly in his first year, in order to put the church 'on the map.'

PREACHING IN TOWN AND COUNTRY AREAS: The priest must preach in the language of the people. His illustrations are best from the Bible, rather than from literature the people don't know. The Bible is his best source of material. His topics should be tied down to the Prayer Book—to show that the Prayer Book is scripture, that it is relevant to life. Tie it down to the service, the liturgy, or tie it to a hymn, so that it will be repeated.

It is felt that sermons should not be read, but ex tempore. People in smaller places may feel a lack of contact and a lack of sincerity in a read sermon. The priest should try to persuade a couple of people to his point-of-view. The sermon should call for a decision by the hearers; reach for a committment. The sermon must matter—it must make a difference to our people. If the Gospel is the Gospel, it is a matter of life and death!

WORSHIP: In town and country churches, worship must recognize the people's background. The music and hymns must be for the people, and not try to transform them into the priest's level of musical appreciation. New hymns must come gradually. The worship must be for the people.

Absolute loyalty to the Book of Common Prayer is an essential. The personality of the priest must be kept out. Customs and ceremonial should not be changed rapidly—the priest should adapt himself to the local customs. When there is but one Episcopal Church in the community, ceremonial must try to reflect the most possible people and to provide a breadth to please as many as possible.

OCCASIONAL OFFICES provide a chance for personal contact not possible in other ways. Always we must stress the Prayer Book, and the objective act of God being done in the Sacraments, since this emphasis is often lacking in other denominations. People must be instructed in the meaning of the rite.

It helps to have a definite policy with regard to baptisms, weddings, and funerals, to avoid bad practices. A printed set of rules will avoid

problems of personalities, and insure that the church's practices are maintained. These can explain the rules for music in the church, for closing the casket at a burial, flowers in the church, etc. The priest must enforce these equally on all.

Baptism and Confirmation must always be preceded by adequate instruction. In Confirmation, the candidates should have an adequate experience of the fellowship of the Church BEFORE being presented.

PASTORAL WORK in a town and country area is not merely secular psychology. The priest can be of the most value if he will listen, and ask leading questions. The priest should not give the answer, but try to lead people to the answer for themselves. When a priest gives the answer, it may limit God, and not give Him a chance to work through the experience. The priest must give every inquiry and every question serious consideration. The flip reply and the wise-crack do no good. If people are troubled no matter over what, they deserve consideration.

The priest must be careful of his personal life. Although Episcopal clergy are not forbidden to smoke or drink, they must be careful about it. It is a serious thing to cause a 'little one' to stumble, and our freedom must not be the occasion of other's falling. The people come first, and the priest is to serve them.

Finally, what the priest IS governs what he DOES. The work of a priest may be made of no effect by an indifferent or bad life. The priest must realize that he will set the tone for the church. His vision will become that of his people. If he has vision, no matter how static the church, the people will eventually get it. If they see in the priest "the power of God unto salvation," the lay people will want that kind of faith and power.

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An Associated Press release from an Agricultural College reports that to produce 100 bushels of corn on one acre of land, in addition to man's labor, God has to supply more than 4,000,000 lbs. of water; 6800 lbs. of oxygen; 5200 lbs. of carbon; or 19,000 lbs. of carbon dioxide; 160 lbs. of nitrogen; 125 lbs. of potassium; 40 lbs. of phosphorus; 75 lbs. of yellow sulphur; 50 lbs. of magnesium; 50 lbs. of calcium; two lbs. of iron and smaller amounts of iodine, zinc, copper, etc. In addition to these necessities the right amount of rain and heat are essential and man can do little to influence either. Someone has estimated that only five percent of the produce of a farm can be attributed to man's labor. The rest is due to God!

. . . Thanks to Dean John Day, Grace Cathedral, Topeka, Kansas.

THE MAN WHO HASN'T DONE ANYTHING

(by Mary Ulmer; reprinted from MOUNTAIN LIFE AND WORK, journal of the Council of Southern Mountain Workers. The author, who is a communicant, is librarian at the Cherokee Indian School, Cherokee, N. Car.)

THERE IS A man in the Smoky Mountains of North Carolina who claims that he hasn't done anything and we call on all readers of this magazine to be the jury while we try his case.

This man was born in Macon County, North Carolina, in 1885. He grew up as all boys grew up, so we will not dwell on that. At the age most boys go to high school, there was no such institution in his community, so his far-seeing parents sent him to Waynesville where he graduated in due time as valedictorian of his class.

From high school he went to the University of North Carolina and then to General Seminary in New York where he graduated in 1913. He liked the place so well that he tried successfully for a working fellowship so that he could study and work there another year before beginning his ministry in the Episcopal Church.

From seminary, our man went to Penland, just a few miles from Spruce Pine, in Mitchell County, N.C. Here his interest in mountain boys and girls who were growing up with few educational opportunities led him to accept the responsibility of establishing the Appalachian School where he spent four years realizing plans, erecting buildings and roads, planting crops, administering to the physical and spiritual needs of the people there.

From Appalachian School he went to the diocese of Upper South Carolina where he stayed until 1940, doing the things that made many of the members of his parishes follow him into his next effort with their many gifts and best wishes.

Back to the mountains he came in 1940, to the land of his foreparents. He had kept a very important tie with the area, because in 1928 he became director of Kanuga, the Episcopal Assembly Ground in Hendersonville, a position he kept until 1943.

His letterhead shows that he has regular services at some time each month at Cherokee, Sylva, Highlands, Franklin, St. John's (the old home church of his family), St. Cyprian's, and a few other places. Until the Bishop sent him some help a few months ago, he also had Murphy, Andrews and St. Barnabas on his letterhead. A few of these mission stations had been established before he began his work in the mountains, but most of them will remain as monuments to him long after he is working in another realm.

It is not surprising that he would eagerly go to the Cherokee Indian Reservation to see if there were those who would like to partake of his type of religious service, for it was an ancestor of his who gave a piece of land to an elderly Cherokee couple in Macon County when it was decided that all the Cherokees who did not hold title to land must go west. Nor is it strange that he would establish two Episcopal missions for Negroes—St. Cyprian's and St. Barnabas' — because his mother had conducted Sunday School services for the parents of some of the members on her back porch

in years gone by. Race relations is no problem for a man who sees all people as God's handiwork.

His establishment of the Southern Rural Church Institute at Valle Crucis and his years as trustee of Sewanee show that his interest is larger than any one area and that he wishes to bring the best to his mountain people. He is responsible for the Nantahala Area Girl Scout Council being organized in the six western counties of North Carolina. His work with the Smoky Mountain District of the Daniel Boone Council of Boy Scouts was recognized last year when he was awarded the Silver Beaver. At a meeting of the Council of Southern Mountain Workers at Gatlinburg two years ago, he was made an honorary 'Doctor' in recognition of the fact that he helped organize the Council and that he has attended every annual conference since the first one in 1913.

The Appalachian Trail is a much better pathway because he spends many hours with his machete clearing it each year. His knowledge and love of all nature—flowers, trees, birds, people—have made him an authority in the minds of his friends on all these subjects. He has even found a very rare species of fern in his visits with God on the mountainsides.

Rufus Morgan has made himself an instrument of God in all his work, and the mountains are a better and finer place to live for hundreds of boys and girls, men and women of three races who have known him and his work through fifty years of devoted service to the Kingdom of God.

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A COUNTRY SACRAMENT

(by Douglas Sampson, free-lance writer who is, also, a communicant of the Church. He informs us that, in his spare-time, he likes to take colored photographs and sleep. "By disposition," he writes, "I'm just plain lazy!)

Our Church has a good definition of a sacrament. It is found in the Catechism where, in answer to the question "What meanest thou by this word Sacrament?," the catechumenate responds:

"I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."

The Church has two chief sacraments, ordained by Christ Himself, and five lesser ones. But society, itself, has sacraments. They are the customs and the rituals through which people express their feelings. Not the shallow, covered-up feelings of daily social intercourse, but the down-to-earth, "strong meat" emotions which, when we feel them, we find embarrassing to express. So we use things—material things—to express our feelings for us.

This was brought forceably home to me when I moved from a city to the country and had to attend my first funeral. As a sophisticate, I thought that much of the burial customs were barbaric, inhuman and, certainly, non-Christian. What they really were, perhaps, was a bit different from the customs that I have been used to. And, hence, with Olympian grandeur, I sat in the seat of the scornful. But, in back of the 'non-Christian' symbols, were human feelings of concern, love and a real desire to share grief. After it was all over, I couldn't help but wonder—or, rather, know—that Jesus of Nazareth would have understood what was truly going on. I could but see the strangeness . . . and scoff.

My first rural funeral involved two elements that were strange to me. The first was the 'sitting-up' with the corpse. Apparently, this is the old wake refined into a couple of hours in the funeral home the evening before the service. It is the time when those who knew the deceased—but more particularly, his family—come in and see the body and, stumblingly, express regrets. It's just a custom, and it's not very satisfactory, but it does have the virtue of helping primarly non-verbal people say something that they feel deeply.

There were, of course, all of the inane remarks: "Doesn't he look natural," or "Didn't Mr. O'Dell do a good job," or "He just looks like he's asleep." I prided myself on not having said anything. The dead man's wife was more sensitive than I. She simply smiled and nodded, and accepted the inane remarks. She was a woman of wisdom. She told me later that she thought the statements were stupid but that the important thing was that many people had come in, on a busy night, to be with her and to share with her a moment of crisis. In other words, it had a symbolic, or sacramental, meaning and she accepted it in such a manner. I see now that it was an expression of health, or strength, or real identification.

The second unfamiliar element happened on the day of the funeral itself. I had been a good friend of the dead man and, hence, at noon, I was invited to his home so that I might go to the service with the family. What a hullabaloo! The home was crowded with relatives and friends, stirring about and having a quiet, but friendly, time. Then a truly magnificent banquet was served: roast beef, pork ribs, steak, three kinds of salad, five different vegetables, three different kinds of cake and six varieties of pie—and an endless supply of good, black coffee!

As one who, in the city, had been used to grabbing a quick sandwich before the chore of a funeral, it was not understandable. Then the meaning became clear to me when I ran into a poem by Christie Lund Coles in one of the women's magazines. It was entitled COUNTRY CUSTOM:

It is a simple custom and by some
condemned—
Bringing food to those who are
bereaved,
By neighbors and by sympathetic
friend
(Plain country folk who long ago
conceived
The thought of taking warm, new
bread, preserves,

Meat roasted golden and a salad green).

These things, some say, intrude and one observes

That grieving hearts are more inclined to lean

Toward the fasting than the feasting. Still,

I must maintain how it appears to me:

That with each loaf is sent the great good will,

The compassion and the quiet sympathy

Of an inarticulate, kind neighborhood

Which writes its homely parable . . . with food.

I do believe that our Church, as it sends ministers out into the rural field, must send men who are willing to try, at least, to "feel" with the rural sacraments. There are, assuredly, better and more meaningful ways. But the tested ways of a culture are not changed over-night. Nor can one "pooh-pooh" them—certainly not one fresh from the city. There may be a wisdom here that we do not understand.

SPRING THOUGHTS FROM HOMESTEAD

(by John and Helen Philbrick, associates in Homestead Development at N.T.C.C.I., Roanridge. Questions about gardening — "Everything from apiaries to zinnias" — should be addressed to the Philbricks at Route 3, Box 370, Parkville, Missouri.)

FIGURES from the Federated Garden Clubs of America show that "gardening is the number one hobby of 17 million Americans." People living on small city lots seem to be as enthusiastic about their six tomato plants as people who work several acres. A sure opening for a lively conversation with any gardner is: "How does your garden grow?" We do not want the Homstead garden to overshadow the minister's other homesteading activities, like the hens and milk goats and bees, but we agree that gardening is probably the best agricultural activity for the amateur to undertake.

Few beginners realize how much practical return can be returned from a "postage stamp' garden. For instance, right now the zinnias and nasturtiums you planted from the Easter Seed Packets are beginning to show some promise. The latter part of June or July when you pull a few weeds from the flower garden, try cultivating the soil a bit more, fertilizing with compost or some other plant food, and scattering some seeds of cabbage, Chinese cabbage, Brussels sprouts or turnips. The seeds must be well watered, but the taller flowering plants will give them a little shade from the hot sun until they really get started. After they have grown three or four leaves (two 'true' leaves in addition to the two original 'seed' leaves) transplant them in rows where you want them to grow for your fall garden. When all the summer plants are nipped by the fall frost, your cabbages will stand there, fresh and green. The September rains will make them grow faster and you may be harvesting cabbage and Chinese cabbage until heavy frost comes.

Another vegetable which responds well in the fall garden is lettuce. Plant it in a small patch, one or two feet square, and transplant it later, or plant it where it is to stand in your fall garden. Black Seeded Simpson, a leaf lettuce which matures in about 45 days, is a good variety. Bibb lettuce, which takes about 56 days, is excellent in salad retaining its crispness after it has been anointed with salad dressing. If lettuce is given enough water and a minimum of weeding, it will make a good crop—plus a substantial saving on the grocery bill.

Brussels sprouts need plenty of moisture but if the plants get a good start they will not be killed by even a moderately heavy frost. They are very hardy and will grow even after the cold comes. Many people have never seen how the sprouts grow in a spiral around the main stem of the plant, one sprout above each leaf. Once you observe the plant growing, you will understand the close relationship to the cabbage, whose leaves grow in the same close spiral with four buds around the stem or 'core.'

Members of the cabbage family are similar in their growth pattern and like the cool, fall weather. Even the names are similar: cabbage or cole in cole-slaw; brocCOLI or borecole (as it is sometimes called); CAULIflower—all are derived from an earlier name Kohl. They belong to the family of the crucifers (pronounced crew-sif-ers) because, having four petals, they bear the form of the Cross in their blossoms. When you let a radish grow and bloom in your garden, you will see the only member of the crucifer family that blossoms the first year. People in olden times believed that all the plants in this family were healing to the soil and that it was a blessing to the soil to grow them. In those days, people had great reverence for the soil and its fruits, and they took great care to preserve the inherent goodness in both. It is good, nowadays, to see more and more people taking better care of our topsoil and becoming interested in soil conservation.

Planning three months ahead to make a vegetable garden productive is one of the knottiest problems for the backyard gardener. We have made a list of vegetables to plant now for your harvest up to the first killing frost: rutabaga and late turnips, sweet corn (early varieties which mature in the shortest number of days after planting); cabbage and cauliflower from the seed bed; green beans which usually mature in about 6 weeks—or 7 if planted late in the summer when the days are growing shorter. Beets and carrots and spinach planted in midsummer, if given sufficient shade and water through the hottest days will produce a crop in the fall.

Some of these plants will do better than others this year. Every season we notice that one or two vegetables are especially plentiful depending on rainfall and many other local conditions, too numerous, too variable and, often, too subtle to generalize. Some plants refuse to grow in some localities. Practice and experience will show more than all the books ever written which plants will do best where you are.

There is, however, a thin little volume, the PICTURE PRIMER OF DOORYARD GARDENING (from City Plot to Country Acre) by Margaret O. Goldsmith, Houghton Mifflin Co., Cambridge, Mass. One of the best features is a zonal map of the country giving a general idea of when

to plant in your locality. It also gives in colorful detail information on the many processes of planting, transplanting, weeding and pruning. Another excellent book is GARDENING by Montague Free, Permabooks, 50 cents.

As we said, the garden is only a part of the useful homesteading activities. Judging by the enthusiasm of a recent conference of laymen at Roanridge, the men of any parish are glad to find that their priest participates in work similar to theirs, even on a small scale. In summary, we would like to observe that the priest who performs any homesteading activities will find that the work of the homestead goes on while he is making parish calls and conducting meetings: the herbs in the garden are constantly on guard warding off insects, the ewe in the pasture is putting on weight and growing into lamb chops, while the bees are flying to and from the hives storing up the winter honey supply for the rectory family to share with their parishioners.

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THE CONSULTATION CORNER

Dear Sir:

I was glad to see the Consultation Corner in the last issue of your magazine. It should be a helpful feature.

I've got a problem which, I am sure, is not unique. It is the problem of tenure—or how long should I stay on the job. I've been rector of a county-seat parish for the past three-and-a-half years and, recently, I have had several offers to go elsewhere. Three of these offers came from other county-seat situations and two from city parishes. Most of the proposed jobs offer me more money than I am making here (and I trust that I'm not calling the jobs 'fields of wider service' when, subconsciously, they may be nothing more than a bit more money and status.) However, as I view them they, also, seem to be important and challenging positions.

On the other hand, after three and one-half years, I recognize that the 'honeymoon' is over where I am. I've managed, with the grace of God, to build up the church to a fellowship of about 180 families. Now, however, it seems that the point of diminishing returns has been reached—and I wonder if it might not be better for another man, with a different approach, to come in.

I recognize that every situation is different and no categorical rules can be given on this matter. But I'm sure that it would help me to make up my mind—as well as probably others—if you would turn this problem over to a couple of wiser heads who have done this kind of struggling during their clerical careers. Thanks very much . . .

Sincerely yours,
Phineas T. Footloose

A BISHOP REPLIES . . .

Is it time for me to leave this church? Sooner or later every clergyman asks that question and some more frequently than others. Before we consider definite suggestions it is necessary to face some forgotten facts.

First, I believe there is a minimum ministry of three years which, excepting obvious misfits, is requisite and necessary as well for the parson as for the parish. A clergyman who moves quickly from one church to another gets a reputation for being a "parish hopper." Furthermore the churches he touches so lightly on his flight to St. Utopia earn the name of stepping stones. All of this is a matter of record and it is unfortunate for both parish and priest.

The question "should I leave" has been asked by a clergyman who has gone beyond the three-year minimum. For his sake we need spend no further time on that subject. For others, however, it may be helpful to know that few churches can respond to a ministry that lasts a year or two. The first year is acquaintance time. The second is knowing time and by the third year a Christian give-and-take relationship has been established between pastor and parishioners. You will find exceptions to the rule but for general purposes this is a fair standard. There is something wrong with the ministry of a man whose pedigree shows a sequence of one year here, two there, one hither and three yon.

A second thought concerns the so-called "buffer ministry." Frequently a clergyman is called to a parish or mission which has suffered losses in spirit and numbers ofr any one of ten reasons. We won't elaborate. It is his responsibility to serve as a peacemaker and a pacesetter; to restore the broken ways or better still to build new ones. He will find it necessary to break with the old, established way of "doing things." With righteous reason he may exalt the humble and put down the mighty from their seat. Eventually he will realize it is time for him to give up the necessary buffing and make way for another clergyman who will bring a steady ministry to the reawakened parish he has served. A buffer ministry is not an easy lot and for all concerned it should be a relatively brief experience.

A third consideration is this: there is no greater satisfaction given to any clergyman than a long, advancing ministry in a parish where positive response is apparent. Here you can name your tenure: fifteen, twenty and thirty years. Although some decide to make it fifty years "yet is their strength then but labor and sorrow." I have known parishes that are allergic to ministries exceeding ten years simply because of an earlier experience when some earnest priest decided to "see it through" to the time of retirement. Then on the basis of a fervent farewell party he extended his ministry to the bitter end. Here as in the buffer ministry we must employ the rubric of common sense. One who has given his life to the ministry of our Lord should know when he is a help or a hindrance.

Our friend who raised this question mentions two significant points: "diminishing returns" and "money." If he honestly believes he has reached the point of diminishing returns in his parish ministry he should assess the reasons. Another clergyman may not be the answer. On the contrary there may be internal parochial problems which can best be dealt with by him.

If his uncertainty persists, it is time to confer with a parishioner whose unprejudiced judgment will yield assurance one way or another. And through it all the questioning clergyman should remember the power of receptive prayer: "Lord, what wilt thou have me to do?"

There are times when it is necessary for financial reasons to consider another call. If a clergyman's salary is inadequate and it is unlikely that the parish can or will increase it, he should consult his bishop. I cannot believe a bishop would be content to have any of his clergy receive less than they require for an honest living. Under these circumstances he should encourage and assist such a clergyman to secure another charge.

In any event there is more to be considered than simply "another parish." The will of God comes first, as we find it expressed in the life of Christ. The happiness of your home and ministry is second, for a discontented clergyman and family will not serve a Christian purpose in their immediate parish. The response of your parishioners is so intimately associated with both of these conditions that it cannot be classified separately. Finally there is the future for all concerned and that is in the hand of God. Let Him keep it for you.

... Bishop Charles F. Hall of New Hampshire

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A Town-Country Priest Replies

In the twelve years I have served my one and only parish, my refusals to move have been guided by answering some or all of these questions:

1. Is the temptation to move an escape mechanism?

2. Has my own initial enthusiasm burned low and am I seeking new inspiration for enthusiasm?

3. Has praise been less voluble and unconsciously do I want to go where a new broom sweeps clean again?

3. Am I afraid of the 'leveling off' of numbers and the reaction of what people may think of my success?

4. Have I finished essential projects that I can do better than a newcomer could do?

5. What do I want in my ministry?

Our Lord said that the workman is worthy of his hire. There is absolute justification in a clergyman's seeking more lucrative charges, especially when he has a family and children to educate. It is also true that every priest should try unselfishly to determine when his own effectiveness has reached the point of diminishing returns. Then he needs the courage to leave for the sake of his parish.

But three and a half years is just a good start. It takes that long to get to be known and trusted by your people. It takes that long for a parish to feel you belong to them as

completely as did your predecessor.

A ministry is not measured by the increase in the number in the congregation but by the confidence and love and spiritual impact of the priest. In a way, the number of private conferences held in the office of a priest (rather than his parish calls) is a partial indication of such confidence. It begins after years.

The greatest joys of the priesthood are never tasted by those who move about. To marry your young people, to baptize their children, to bury those whose lives have inspired your own by their goodness as recognized after many years, to see and to feel the growth of a paternal relationship that comes with real acceptance as a pastor, to know that your love is so recognized by your people that they want you when trouble comes and your being there helps—these are the joys of the ministry. They are not found in three and a half years. They are tasted by seven years. They are eaten, I hope, in fifteen or twenty years.

Finally, in all fairness, why do we clergy seek so hard to judge our ministry by what WE think our people think? I hope we are wiser after years of experience. Is it not unfair to make a parish put up with our ignorance and floundering and then leave them when we have become a little wiser and might pay them back, not with membership increases, necessarily, but with the love and wisdom of a pastoral relationship we are now beginning to be able to give?

. . . The Rev. Canon Charles D. Braidwood, Rector of Grace Church, Lapeer, Mich., and Director of the Lapeer County Field.

✠

A probing friend demanded of a rabid baseball fan: "Suppose you came upon your wife and Mickey Mantle, both clinging by their finger tips to the edge of a precipice. Below them yawned a chasm ten thousand feet deep. You had time to rescue only one of them. Which would you allow to perish?" The ball fan's unhesitating answer has become famous the country over: "Are you nuts? My wife couldn't hit the side of a barn door!"

BOOK REVIEW

VERMONT TRADITION (The Biography of An Outlook on Life) by Dorothy Canfield Fisher; Little, Brown and Co., Boston; 1953. $4.50

An informal memoir about the people and the events which made Vermont what she is today—by one who is speaking from the inside. Such things as the potash industry (plus potash smugglers); Morgan walking-horses and huge flocks of Spanish Merino sheep play important parts. So, too, do such people as Ethan Allen, Robert Frost, Justin Morrill, Warren Austin and John Dewey. As a biographer of a state —or a state of mind—Mrs. Fisher probably deserves to be placed in the above batting order as a member of the all-Vermont team. Consider it done—and then read the book.

✠

There are many who possess farms and fields, but all their anxiety is to make a bathhouse to their mansions, to build entrance courts and servants' offices: but how the souls of their dependents are cultivated they care not. If you see thorns in a field, you cut them down and burn them; but when you see the souls of your laborers beset with thorns and cut them not down, tell me, do you not fear when you reflect on the account which will be exacted from you for these things.

. . . St. Chrysostom

Those who neither desire things which belong to others, nor bestow of their own are to be admonished carefully to consider that the earth from which they are taken is common to all men, and therefore it also bringeth forth nourishment for all in common. In vain then do they think themselves innocent who claim to their own private use the common gift of God, and while they give not that they have received go on in the slaughter of their neighbours; for they cut off almost everyday so many dying poor as they hide away relief for at home.

. . . The Pastoral Rule, page 296. by St. Gregory

As the marsh-hen secretly builds on
the watery sod,
Behold I will build me a nest on the
greatness of God:
I will fly in the greatness of God
as the marsh-hen flies
In the freedom that fills all the
space 'twixt the marsh and the
skies:
By so many roots as the marsh-grass
sends in the sod
I will heartily lay me a-hold on the
greatness of God.

. . . Sidney Lanier:
THE MARSHES OF GLYNN

oOo

Gardens are not made by singing 'Oh, how beautiful' and sitting in the shade.

. . . Rudyard Kipling

Man has twelve billion brain cells, just to give you an idea of the unemployment situation.

. . . Duane Dewell, Algona, Ia.,
ADVANCE

oOo

Of all the birds, the eagle alone has seemed to wise men the type of royalty and nationalism—not beautiful, not musical, not fit for food, but carniverous, greedy, hateful to all, the curse of all; and, with its great powers of doing harm, surpassing them in its desire of doing it.

. . . Eramus, ADAGIA (1515 a.d.)

oOo

The richest soil, if left uncultivated, produces the rankest weeds.

. . . Plutarch

Prayer Cycle of the Rural Worker's Fellowship

MAY 15TH
Miss Anne Hopkins, Pawtuckett, R. I.
Rt. Rev. G. G. Bennett, Providence 3, R. I.
Rt. Rev. John S. Higgins, Providence 3, R. I.
Mrs. Bay Estes, Portland, Maine
Rt. Rev. Oliver L. Loring, Portland, Me.

MAY 16TH
For Retired Rural Workers in the Home & Mission Field

MAY 17TH
Rev. Frank Bloxham, Blackwood, N. J.
Mrs. P. B. Strassburger, Montclair, N. J.
Rev. Howard S. Frazer, Medford, N. J.
Rt. Rev. Theodore R. Ludlow, Newark 2, N. J.
Rt. Rev. Leland W. F. Stark, Newark 2, N. J.

MAY 18TH
Rt. Rev. Benjamin Washburn, Newark 2, N. J.
Rev. John V. Butler, Princeton, N. J.
Rev. John S. DuBois, Sportswood, N. J.
Rt. Rev. Alfred L. Banyard, Trenton 8, N. J.
Rt. Rev. Wallace J. Gardner, Trenton, N. J.

MAY 19TH
Rt. Rev. Frederick L. Barry, Albany 6, N. Y.
Rt. Rev. David E. Richards, Albany 6, N. Y.
Miss Edna Eastwood, Auburn, N. Y.
Rt. Rev. Lauriston L. Scaife, Buffalo 9, N. Y.
Rev. Smith L. Lain, Candor, N. Y.

MAY 20TH
Mr. Gilbert E. Laidlow, Ellicotville, N.Y.
Rt. Rev. James P. DeWolfe, Garden City, L. I., N. Y.
Rt. Rev. J. G. Sherman, Garden City, N. Y.
Mr. Dean Wampler, Hobart, N. Y.
Mrs. Frank G. Scofield, Lowville, N. Y.

MAY 21ST
Mr. Harry M. Addinsell, New York 5, N. Y.
Rt. Rev. Charles F. Boynton, N. Y. 25, N. Y.
Prof. Wm. V. Dennis, New York City
Rt. Rev. Horace W. B. Donegan, New York City
Mr. Wm. B. Given, Jr., New York City

MAY 22ND
Mr. Franklin E. Parker, Jr., New York City
Rev. C. L. Samuelson, New York City
Rev. John S. Williamson, Owega, N. Y.
Mr. F. Harper Sibley, Rochester, N. Y.
Rt. Rev. Dudley S. Stark, Rochester, N.Y.

MAY 23RD
For the Mission of the Church

MAY 24TH
Rev. Charles W. Carnan, Jr, Rockville Centre, N. Y.
Mrs. James S. McCulloh, Rye, N. Y.
Rev. David T. Gleason, Scottsville, N. Y.
Rev. Chas Sykes, Seneca, N. Y.
Rev. William Cole, Syracuse, N. Y.

MAY 25TH
Rt. Rev. W. M. Higley, Syracuse, N. Y.
Rt. Rev. Malcolm E. Peabody, Syracuse, N. Y.
Rev. M. A. Garland, Warsaw, N. Y.
Mr. Stephen Fish, Amhert, Mass.
Rev. Warren N. Bixby, Arlington, Mass.

MAY 26TH
Rev. P. H. Steinmetz, Ashfield, Mass.
Mr. James Garfield, Boston, Mass.
Rt. Rev. Raymond A. Heron, Boston, Mass.
Rev. Wm. H. Weigle, S. Egremont, Mass
Rt. Rev. Norman B. Nash, Boston, Mass.

MAY 27TH
Mr. John S. Macauley, Cambridge, Mass.
Mr. Herbert S. Stevens, Cambridge, Mass.
Rev. Harvey Benson, Easthampton, Mass.
Rev. Alfred C. Miller, Salem, Mass.
Mrs. Harold Moulton, Southbridge, Mass.

MAY 28TH
Rev. Wm. S. Anthony, South Duxbury, Mass.
Rev. Wm. H. Weigle, South Egremont, Mass.
Rt. Rev. Wm. A. Lawrence, Springfield, Mass.
Mr. Charles M. Higgins, Whitinsville, Mass.
Miss Margaret E. McBride, Greenwich, Conn.

MAY 29TH
Rt. Rev. Walter H. Gray, Hartford, Conn.
Rt. Rev. Robert M. Hatch, Hartford, Conn.
Rev. Harold R. Keen, Hebron, Conn.
Marion E. Wilson, West Hartford, Conn.
Rt. Rev. Vedder Van Dyck, Burlington, Vermont

MAY 30TH
Rural People Who Have Fallen in the Service of their Country
MAY 31ST
Rev. Herschel G. Miller, Enosburg, Falls, Vermont
Rev. D. Bernard Harrison, Newport, Vt.
Rev. Roger Barney, Ashland, N. H.
Rt. Rev. Chas. F. Hall, Concord, N. H.
Rev. Matthew M. Warren, Concord, N. H.

THIRD PROVINCE
JUNE 1ST
Rt. Rev. Arthur R. McKinstry, Wilmington, Del.
Mr. H. Lawrence Choate, Washington, D. C.
Mr. W. B. Dorsey, Washington, D. C.
Rt. Rev. Angus Dun, Washington, D. C.
Rev. Richard H. Lee, Amherst, Va.
JUNE 2ND
Rev. Paul S. Heins, Brandy, Va.
Rev. Chas. P. Moncure, Casanova, Va.
Rev. Dennis Whittle, Charlottesville, Va.
Rev. James A. Figg, Columbia, Va.
Rev. J. P. H. Mason, Doswell, Va.
Rev. Wm. Byrd Lee, Hague, Va.
JUNE 3RD
Rev. J. W. Hobson, Jr. Hanover, Va.
Rev. Charles Stewart, Kenbridge, Va.
Rev. Frank Moss, Jr., Leesburg, Va.
Rev. Treadwell Davison, Montrose, Va.
Rt. Rev. George P. Gunn, Norfolk, Va.
JUNE 4TH
Rt. Rev. Robert Gibson, Richmond, Va.
Rt. Rev. F. D. Goodwin, Richmond, Va.
Rt. Rev. Henry D. Phillips, Roanoke, Va.
Rev. D. C. Loving, St. George, Va.
Rev. Oscar Eddleton, Westover, Va.
JUNE 5TH
Rev. Joseph W. Pinder, Wicomico Ch. Va.
Rev. A. C. Tucker, Woodstock, Va.
Rt. Rev. Wilburn C. Campbell, Charleston, W. Va.
Rev. George F. LeMoine, Martinsburg, W. Va.
Rt. Rev. Robert E. L. Strider, Wheeling, W. Va.
JUNE 6TH
Rural People Graduating From School
JUNE 7TH
Rev. Merril M. Moore, Bethlehem, Pa.
Rt. Rev. Frank Wm. Sterret, Bethlehem, Pa.
Rt. Rev. F. J. Warnecke, Bethlehem, Pa.
Ven. John C. Moore, Coudersport, Pa.
Rt. Rev. Wm. Crittenden, Erie, Pa.
JUNE 8TH
Rt. Rev. John T. Heistand, Harrisburg, Pa.
Rev. John W. Walters, Jermyn, Pa.
Rev. W. Francis Allison, Montrose, Pa.
Mrs. Arthur Wheaton, Montrose, Pa.
Rt. Rev. Joseph C. Armstrong, Phila., Pa.
JUNE 9TH
Rt. Rev. Oliver J. Hart, Philadelphia, Pa.
Mr. P. Blair Lee, Philadelphia, Pa.
Mrs. Jasper W. Nicolls, Philadelphia, Pa.
Mrs. William Johnson, Pittsburgh, Pa.
Rt. Rev. Austin Pardue, Pittsburgh, Pa.
JUNE 10TH
Rt. Rev. Wm. S. Thomas, Pittsburgh, Pa.
Miss Frances Hall, Towanda, Pa.
Rev. Beecher Rutledge, Warren, Pa.
Mrs. Alford M. Chapman, Washington Crossing, Pa.
Rev. Burke Rivers, Wilkes-Barre, Pa.
JUNE 11TH
Mrs. James A. Berger, Baltimore, Md.
Rt. Rev. Noble C. Powell, Baltimore, Md.
Rev. Harry B. Dalzell, Chaptico, Md.
Mr. Kenneth R. Lord, Clarksville, Md.
Mr. Lester Lord, Clarksville, Md.
JUNE 12TH
Mrs. Ellsworth Wallich, Clarksville, Md.
Mrs. Roger L. Kingsland, Easton, Md.
Rt. Rev. Allen J. Miller, Easton, Md.
Mr. Henry E. Brunner, Ellicott City, Md.
Mrs. Harry Cullum, Ellicott City, Mr.
JUNE 13TH
Middle Eastern In Training Program
JUNE 14TH
Mrs. Philip Dorsey, Ellicott City, Md.
Mrs. Wm. P. Dorsey, Ellicott City, Md.
Mrs. Samuel Ecker, Ellicott City, Md.
Mr. Herman Preiffer, Ellicott City, Md.
Mr. Henry J. W. Sieling, Ellicott City, Md.
JUNE 16TH
Mrs. J. Wesley Thompson, Ellicott City, Md.
Mr. Phillip Thompson, Ellicott City, Md.
Mrs. William F. Whipps, Ellicott City, Md.
Mr. Milton Baxley, Jessups, Md.
Mr. Charles Collins, Jessups, Md.
JUNE 16TH
Mrs. Bessie Dean, Jessups, Md.
Mrs. Charles A. Dorsey, Sr., Jessups, Md.
Mr. Victor Dorsey, Jessups, Md.
Mr. Walter Freitag, Jessups, Md.
Miss Marian Snyder, Jessups, Md.

JUNE 17TH
Mr. Russell W. Snyder, Jessups, Md.
Rev. Shelby Walthall, Jessups, Md.
Mrs. Nellie A. Wehland, Jessups, Md.
Mr. J. Frank Wheeler, Jessups, Md.
Mrs. Charles Knisley, Laurel, Md.
JUNE 18TH
Mrs. Victor S. Myers, Laurel, Md.
Rev. John Baden, Monkton, Md.
Rev. James Valliant, Olney, Md.
Rev. Carter S. Gilliss, Poolesville, Md.
Mr. D. J. Shanklin, Silver Spring, Md.
JUNE 19TH
Mrs. Louise M. Brown, Simpsonville, PO, Md.
Rev. W. Curtis Draper, Jr., Upper Marlboro, Md.
JUNE 20TH
Southern IN - Training Program
FOURTH PROVINCE
JUNE 21ST
Rt. Rev. Iveson B. Noland, Alexandria, La.
Rev. & Mrs. James S. Butler, De Ridder, La.
Rt. Rev. Girault M. Jones, New Orleans, La.
Rev. George C. Merkel, Atmore, Ala.
Rt. Rev. Chas. C. J. Carpenter, Birmingham, Ala.
JUNE 22ND
Rt. Rev. Geo. M. Murray, Birmingham, Ala.
Rev. Ralph J. Kendall, Eutaw, Ala.
Rt. Rev. R. R. Clairborne, Mobile, Ala.
Mr. J. L. Snyder, Jr., Sheffield, Ala.
Rt. Rev. M. George Henry, Asheville, N. C.
Rev. John McTammany, Asheville, N. C.
JUNE 23RD
Mr. William M. Maxey, Asheville, N. C.
Rev. James M. Hindle, Bat Cave, N. C.
Rev. H. Roger Sherman, Jr., Canton, N. C.
Mrs. Francis O. Clarkson, Charlotte, N. C.
Rev. Roland J. Whitmire, Jr., Cherokee, N. C.
JUNE 24TH
Rev. Gordon D. Bennett, Edenton, N. C.
Rt. Rev. Richard Henry Baker, Greensboro, N. C.
Mr. George F. Wiese, Leger Wood, N. C.
Rev. Rhett Y. Winters, Jr., Murphy, N. C.
Rt. Rev. Edwin A. Penick, Raleigh, N. C.
JUNE 25TH
Rev. Thomas Blair, Salisbury, N. C.
Capt. Thomas G. Wheat, Valle Crucis, N. C.
Rev. Howard M. Hickey, West Asheville, N. C.
Rt. Rev. Thomas H. Wright, Wilmington, N. C.
Rt. Rev. Thomas N. Carruthers, Charleston, S. C.
JUNE 26TH
Rev. George M. Alexander, Columbia, S. C.
Rt. Rev. Clarence A. Cole, Columbia, S. C.
Rt. Rev. John J. Gravatt, Columbia, S. C.
Rev. Edward T. Small, Conway, S. C.
Rev. Robert F. Cowling, Cedar Key, Fla.
JUNE 27TH
Roanridge IN - Training Program
JUNE 28TH
Mr. William A. Shands, Gainesville, Fla.
Rt. Rev. Frank A. Juhan, Jacksonville, Fla.
Miss Jean R. Webster, Jacksonville, Fla.
Rt. Rev. Edward H. West, Jacksonville, Fla.
Rev. Fred G. Yerkes, Jr., Jacksonville, Fla.
JUNE 29TH
Rt. Rev. Martin J. Bram, Orlando, Fla.
Rt. Rev. Henry I. Louttit, Orlando, Fla.
Ven. V. G. Lowery, St. Augustine, Fla.
Rt. Rev. William R. Moody, Lexington 12, Ky.
Rt. Rev. Charles Clingman, Louisville, Ky.
JUNE 30TH
Mr. Samuel R. Guard, Louisville, Ky.
Rt. Rev. Gresham Marmion, Jr., Louisville, Ky.
Mrs. Irwin T. Hyatt, Atlanta, Ga.
Rt. Rev. M. D. Barnwell, Savanah, Ga.
Rt. Rev. Theodore N. Barth, Memphis, Tenn.
JULY 1ST
Mrs. Shubel T. Beasley, Memphis, Tenn.
Rev. George Harris, Winchester, Tenn.
Rev. Charles G. Hamilton, Corinth, Miss.
Mrs. John A. Morson, Greenville, Miss.
Rt. Rev. Duncan M. Gray, Jacksonville, Miss.
FIFTH PROVINCE
JULY 2ND
Mrs. E. T. Rowland, Evanston, Ill.
Rev. Charles M. Pond, Freeport, Ill.
Mrs. Robert Wise, Hinsdale, Ill.
Rev. Leon B. G. Adams, Dundee, Ill.
Mrs. Lewis A. Maverick, Carbondale, Ill.

JULY 3RD
Mrs. R. T. Chamberlin, Chicago, Ill.
Mrs. Dorothy Ann Miller, Chicago, Ill.
Rt. Rev. Charles L. Street, Chicago, Ill.
Mrs. Marion Q. Wiegman, Chicago, Ill.
Mrs. Andrew C. Woods, Chicago, Ill.
JULY 4TH
Western In - Training Program
JULY 5TH
Mrs. M. E. Rose, Decatur, Ill.
Rev. James G. Plankey, Elmhurst, Ill.
Rev. E. Dargan Butt, Evanston, Ill.
Mrs. Alfred J. Davis, Granite City, Ill.
Mrs. Walter Harris, Granite City, Ill.
JULY 6TH
Rev. John Smedberg, Graylake, Ill.
Mrs. W. A. Schneider, Kankakee, Ill.
Rev. Thomas K. Rogers, Libertyville, Ill.
Rev. Herman Anker, Lombard, Ill.
Mrs. D. E. Bankert, Macomb, Ill.
JULY 7TH
Mrs. Charles R. Boswell, Macomb, Ill.
Mrs. Lawrence Campbell, Macomb, Ill.
Mrs. Kenneth Hamon, Macomb, Ill.
Mrs. Victor Hicken, Macomb, Ill.
Miss Isabel Hoover, Macomb, Ill.
JULY 8TH
Mrs. Thomas Larson, Macomb, Ill.
Mrs. R. J. Poler, Macomb, Ill.
Mrs. Frank Warnhoff, Macomb, Ill.
Rev. Clifford Buxard, Morris, Ill.
Rev. Raymond Holly, Onarga, Ill.
JULY 9TH
Rev. Humphrey C. Dixon, Ottawa, Ill.
Rt. Rev. Wm. L. Essex, Peoria, Ill.
Mrs. Henry Ruebush, Sciota, Ill.
Rt. Rev. Charles A. Clough, Springfield, Ill.
Capt. Wm. S. Paddock, Athens, Ohio
JULY 10TH
Rt. Rev. Henry W. Hobson, Cincinnati, Ohio
Rt. Rev. Nelson M. Burroughs, Cleveland, O.
Dr. Laurence H. Norton, Cleveland, O.
Rev. Robert M. Harvey, Conneaut, O.
Mr. A. W. Short, Columbus, O.
JULY 11TH
North Easter In - Training Program
JULY 12TH
Rev. David M. Talbot, Coshocton, O.
Mrs. Lonnis Dennison, Delaware, O.
Mrs. G. Russell Hargate, Elyria, O.
Rev. John R. Stalker, Gambier, O.
Mr. Wm. L. Toland, Jr., Gambier, O.
JULY 13TH
Rev. E. Eugene Thompson, Greenville, Ohio
Rev. F. C. F. Randolph, Lancaster, O.
Rev. Paul E. Hannaford, Logan, O.
Rev. Charles Speers, Pomeroy, O.
Rev. George A. Workman, Troy, O.
JULY 14TH
Rev. H. R. Wiechert, Urbana, Ohio
Rev. Sanford C. Lindsey, Washington C. H., Ohio
Rev. Samuel N. Keys, Waynesville, O.
Mrs. Robert R. Vance, Worthington, O.
Very Rev. G. E. Brant, Eau Claire, Wisc.
JULY 15TH
Rt. Rev. Wm. W. Horstick, Eau Claire, Wisc.
Rev. Richard C. Warder, Hayward, Wisc.
Rev. R. C. Kilbourn, Hudson, Wisc.
Rt. Rev. Donald H. V. Hallock, Milwaukee, Wisc.
Rev. Wm. Edward Krueger, Platteville, Wisc.
JULY 16TH
Rev. J. Ethan Allen, Rice Lake, Wisc.
Rt. Rev. Wm. Hampton Brady, Stevens Point, Wisc.
Mrs. Frank Hayes, Superior, Wisc.
Rev. Leslie S. Olsen, Elkhart, Ind.
Capt. Fred Nussbaum, Ellwood, Ind.
JULY 17TH
Rev. George W. De Graff, Fort Wayne, Ind.
Mrs. Lawrence Dorsey, Indianapolis, Ind.
Rt. Rev. R. A. Kirchhoffer, Indianapolis, Ind.
Rev. George W. Moore, Jeffersonville, Ind.
Rt. Rev. Reginald Mallett, South Bend, Ind.
JULY 18TH
Rural Workers in First Province
JULY 19TH
Rev. Glen A. Blackburn, Big Rapids, Mich.
Rev. Arthur H. Underwood, Charlotte, Mich.
Rev. L. Maxwell Brown, Coldwater, Mich.
Rt. Rev. R. S. Emrich, Detroit, Mich.
Rt. Rev. Russel S. Hubbard, Detroit, Mich.
JULY 20TH
Mr. Sidney B. Tremble, Dowagiac, Mich.
Miss Alice Achorn, Flint, Mich.
Mrs. Everett A. Moore, Grand Haven, Mich.
Mrs. William Barrett, Grand Junction, Mich.
Rt. Rev. Dudley B. McNeil, Grand Rapids, Mich.
JULY 21ST
Rt. Rev. L. B. Whittemore, Grand Rapids, Mich.
Rev. Don M. P. Gury, Hastings, Mich.

ev. Rollin Polk, Hillsdale, Mich.
ev. Canon Sidney S. Rood, Houghton Lake, Mich.
rs. William Browning, Manistee, Mich.

JLY 22ND
. Rev. Herman R. Page, Marquette, Mich.
ev. Robert S. Childs, Mt. Pleasant, Mich.
r. Frederic Richter, Niles, Mich.
ev. Charles R. Dibble, Paw Paw, Mich.
ev. Wayne L. Duggleby, Pontiac, Mich.

JLY 23RD
ev. James Curtis, Saugatuck, Mich.
ev. Arthur R. P. Keyes, Sault Ste Marie, Mich.
r. Donald Swinton, Shelbyville, Mich.
ev. George Williams, South Haven, Mich.
ev. John McCarty, Three Rivers, Mich.

XTH PROVINCE

JLY 24TH
rs. C. G. Perry, Gering, Neb.
. Rev. Howard R. Brinker, Omaha, Neb.
ev. Wm. H. P. Cowger, South Omaha, Neb.
ev. Roy E. LeMoine, Ames, Iowa
ev. Edwin C. Bowger, Decorah, Iowa

JLY 25TH
ural Workers in Second Province

JLY 26TH
. Rev. Gordon V. Smith, Des Moines, Iowa
ev. Richard M. Pieper, Muscatine, Iowa
ev. Henry Robbins, Shenandoah, Iowa
r. David G. Ainsworth, Spirit Lade, Iowa
. Rev. Harold L. Bowen, Denver, Colo.

JLY 27TH
rs. E. T. Boyd, Denver, Colo.
rs. C. C. Moore, Denver, Colo.
n Eric, Smith, Denver, Colo.
ev. William Brushett, Eveleth, Minn.
ev. W. A. Donald Foster, Grand Rapids, Minn.

JLY 28TH
ev. J. Turner Whaley, Little Falls, Minn.
r. David E. Bronson, Minneapolis, Minn.
ev. Vernon E. Johnson, Minneapolis, Minn.
. Rev. Stephen E. Keeler, Minneapolis, Minn.
. Rev. Hamilton H. Kellogg, Minneapolis, Minn.

JLY 29TH
rs. David R. West, Minneapolis, Minn.
rs. Howard T. Lutz, Northfield, Minn.
Ven Frederick K. Smyithe, Park Rapids, Minn.
Rev. C. H. Berry, Sr. Redwood, Falls, Minn.
Rt. Rev. Henry H. Daniels, Helena, Mont.

JULY 30TH
Rev. William Davidson, Lewiston, Mont.
Rt. Rev. Richard Emery, Fargo, N. D.
Miss Alice Sweet, Fargo, N. D.
Miss Marjorie Hibbord, Flandreau, S. D.
Rev. John B. Clark, Mobridge, S. D.

JULY 31ST
Rev. W. W. B. Schroeder, Pierre, S. D.
Mr. John B. Lurvey, Redfield, S. D.
Rt. Rev. Conrad H. Gesner, Sioux, S. D.
Rt. Rev. W. Blair Roberts, Sioux Falls, S. D.
Rev. Earl Kneebone, Sissebone, S. D.

AUGUST 1ST
Rural Workers in Third Province

AUGUST 2ND
Rev. Luke T. Yokota, Ethete, Wyo.
Rt. Rev. J. Wilson Hunter, Laramie, Wyo.
Rev. Kale Francis King, Wheatland, Wyo.

SEVENTH PROVINCE

AUGUST 3rd
Mrs. Paul Palmer, Muskogee, Okla.
Rev. Wm. E. Craig, Oklahoma City, Okla.
Rt. Rev. Chilton Powell, Oklahoma City, Okla.
Rev. Richard C. Allen, Stillwater, Okla.
Rt. Rev. Chas. J. Kinsolving, Albuquerque, N. M.

AUGUST 4TH
Rt. Rev. James M. Stoney, Alburquerque, N. M.
Rev. David Clark, Santa Fe, N. M.
Rev. Charles Hoglan, Conway, Ark.
Rev. Robert B. Hall, Eureka Springs, Ark.
Rev. Sheldon Davis, Forrest City, Ark.

AUGUST 5TH
Rev. Ralph Kutait, Harrison, Ark.
Rev. William F. Hays, Jonesboro, Ark.
Rev. J. Hodge Alves, Little Rock, Ark.
Rt. Rev. R. Baldwin Mitchell, Little Rock, Ark.
Rev. Charles Chambers, Magnolia, Ark.

AUGUST 6TH
Rev. Richard H. L. Vanaman, Stuttgart, Ark.
Rt. Rev. G. H. Quarterman, Amarillo, Texas
Rt. Rev. John E. Hines, Austin, Texas
Mrs. Percy V. Pennybacker, Jr., Austin, Texas.

Rev. Richard A. Lewis, Breckenridge, Texas
AUGUST 7TH
Rt. Rev. Gerald F. Burril, Dallas, Texas
Rev. Richard Allen Lewis, Breckenridge, Texas
Mr. R. Guy, Carter, Dallas, Tex.
Dr. E. C. Hobbs, Dallas, Texas
Mr. George Haddaway, Dallas, Tex.
AUGUST 8TH
Rural Workers in Fourth Province
AUGUST 9TH
Rev. Canon C. W. V. Junker, Dallas, Texas
Mrs. E. C. Gillespie Kribs, Dallas, Texas
Prof. W. B. Mahan, Dallas, Texas
Rt. Rev. C. Avery Mason, Dallas, Texas
Mr. J. R. Maxfield, Jr., Dallas, Texas
AUGUST 10TH
Mr. Wm. F. Maxwell, Dallas, Texas
Mrs. Alex Slaughter, Dallas, Texas
Rev. Donald G. Smith, Dallas, Texas
Mr. Paul Teas, Dallas, Texas
Mr. Richard B. Kahle, Houston, Texas
AUGUST 11TH
Rt. Vev. Clinton S. Quin, Houston, Tex.
Rev. H. W. Reeves, Kaufman, Texas
Rev. John H. Battle, Meridian, Texas
Rev. Henry L. Fullerton, Mineola, Texas
Rev. Wentworth Rieman, Palestine, Texas
AUGUST 12TH
Rt. Rev. Everett H. Jones, San Antonio, Texas
Rev. John McKee, Wharton, Texas
Mr. George Glander, Bavario, Kan.
Rt. Rev. Shirley H. Nichols, Salina, Kan.
Rt. Rev. Goodrich R. Fenner, Topeka, Kan.
AUGUST 13TH
Rev. R. B. Gribbon, Chillicothe, Mo.
Miss Louise Hatch, Parkville, Mo.
Miss Constance Vulliamy, Parkville, Mo.
Rt. Rev. E. R. Welles, Grandview, Mo.
Mr. W. A. Cochel, Parkville, Mo.
AUGUST 14TH
Dr. Richard Comfort, Parkville, Mo.
Miss Letitia Croom, Parkville, Mo.
Rev. Norman L. Foote, Parkville, Mo.
Capt. Al. Patience, Parkville, Mo.
Mrs. Helen I. Philbrick, Parksville, Mo.
AUGUST 15TH
Rural Workers in Fifth Province
AUGUST 16TH
Rt. Rev. A. C. Lichtenberger, St. Louis, Mo.
Ven. Charles F. Rehkopf, St. Louis, Mo.
EIGHTH PROVINCE
AUGUST 17TH
Rt. Rev. A. N. Kinsolving II, Phoenix, Arizona
Miss Leatitia Viele, Supai, Arizona
Rev. David W. C. Graham, Arroyo Grandle, Calif.
Mr. Williamg Moreley, Berkeley, Calif.
Rev. Arthur Freeman, Centerville, Calif.
AUGUST 18TH
Rev. Schuyler Pratt, Hollister, Calif.
Rev. Gordon C. Ashbee, Ladeport, Calif.
Rt. Rev. Francis E. I. Bloy, Los Angeles, Calif.
Rt. Rev. Donald Campbell, Los Angeles, Calif.
Rev. Robert Read, McCloud, Calif.
AUGUST 19TH
Mrs. St. Elmo L. Coombs, Pasadena, Calif.
Rt. Rev. Noel Porter, Sacramento, Calif.
Rt. Rev. Karl M. Block, San Francisco, Calif.
Rev. Leon P. Harris, San Francisco, Calif.
Mr. Edgar A. McCoy, San Francisco, Calif.
AUGUST 20TH
Rt. Rev. Henry H. Shires, San Francisco, Calif.
Rev. Stephen J. Dibble, Sierra Madre, Calif.
Miss Helen Wagstaff, Stockton, Calif.
Mrs. Sumner Walter, Stockton, Calif.
Rt. Rev. Sumner Walter, Stockton, Calif.
AUGUST 21ST
Rev. Charles L. Conder, Thermal, Calif.
Rev. Richard H. Shackell, Willows, Calif.
Rt. Rev. Frank A. Rhea, Boise, Idaho
Rev. W. B. Spofford, Jr., Payette, Idaho
Rev. W. C. Johnson, Rupert, Idaho
AUGUST 22ND
Rural Workers in Sixth Province
AUGUST 23RD
Rev. Everett F. Ellis, Salmon, Idaho
Miss Virginia Gesner, Salmon, Idaho
Rev. Wesley Frensdorff, Winnemucca, Nev.
Rt. Rev. William F. Lewis, Reno, Nev.
Miss Esther B. Matz, Reno, Nev.
AUGUST 24TH
Rev. Albert E. Allen, Canyon City, Ore.
Rt. Rev. Lane W. Barton, Bend Ore.
Rev. Albert E. Render, Prospect, Ore.
Rev. R. E. Gayle, Milton-Freewater, Ore.
Rt. Rev. Benjamin D. Dagwell, Portland, Ore.
AUGUST 25TH
Rev. J. E. MacGinnia, Ogden, Utah
Ven. William F. Bulkley, Salt Lake City, Utah
Rt. Rev. Richard S. Watson, Salt Lake City, Colo.
Rev. W. M. P. Rosenthal, Centralia, Wash.

ev. Andrew Daughters, Kennewick, Wash.

UGUST 26TH

. Rev. Stephen F. Bayne, Seattle, Wash.
ev. Chester E. Falby, Seattle, Wash.
ry Rev. John C. Leffler, Seattle, Wash.
ev. James A. Palmer, Spokane, Wash.
t. Rev. William J. Gordon, Fairbanks, Alaska

UGUST 27TH

ev. R. F. Brown, Morden, Manitoba, Canada
t. Rev. Henry D. Martin, Prince Albert, Sask.
ev. S. E. Richard, Dundalk, Ontario, Canada
ev. F. V. Abbott, Schomberg, Ontario, Canada
Ir. Archer Baldwin, Hagersville, Ontario, Canada

UGUST 28TH

ev. G. F. Banks, Erindale, Ontario, Canada
Ir. Harold V. D. Beard, Pelee Island, Ontario, Canada
ev. Alfred Bell, Emerson, Manitoba, Canada
ev. William T. Boddy, Lansdowne, Ontario, Canada
ev. R. F. Brown, Morden Manitoba, Canada

UGUST 29TH

ural Workers in Seventh Province

UGUST 30TH

ev. Kenneth Brueton, Arthur, Ontario, Canada
ev. R. T. Cathcart, Caledon East, Ontario, Canada
ev. A. A. Chote, Richmond Hill, Ontario, Canada
ev. Vincent P. Cole, Tofield, Alberta, Canada
ev. K. A. Coleman, North Augusta, Ontario

UGUST 31ST

. Rev. M. E. Coleman, Regina, Sask., Canada
ev. H. F. Cross, Wallacetown, Ontario, Canada
ev. C. J. deCatanzaro, Toronto, Ontario, Canada
ev. Lloyd J. Delaney, Lakefield, Ontario, Canada
ev. J. E. DeWolf, Cardson, Alberta, Canada

PTEMBER 1ST

ev. A. F. Dowdell, Oxford Mills, Ontario, Canada
Rev. C. R. Elliott, Bridgetown, NS. Canada
Rev. W. D. Ellway, Edgerton, Alberta, Canada
Rev. E. M. Evanson, Camrose, Alberta, Canada
Rev. Maurice R. Farr, London, Ontario, Canada

SEPTEMBER 2ND

Mr. John Fralick, Toronto, Ontario, Canada
Rev. W. D. Gant, Okotoks, Alberta, Canada
Rev. J. C. Garrett, Balderson, Ontario, Canada
Rev. Norman Green, Milton, Ontario, Canada
Rev. Canon R. Haines, Smithville, Ontario, Canada

SEPTEMBER 3RD

Rt. Rev. W. T. Hallam, London, Ontario, Canada
Mr. A. D. Hardie, Colborne, Ontario, Canada
Rev. John Hart, Frankville, Ontario, Canada
Ven. W. D. Hasell, Loverna, Sask., Canada
Rev. Leonard F. Hatfield, Toronto, Canada

SEPTEMBER 4TH

Rev. N. Hornby, Nokomis, Sask., Canada
Rev. Canon H. R. Hunt, Toronto, Ontario, Canada
Rev. Robert S. Jervis-Read, Cobden, Ontario, Canada
Rev. Walter S. Johnson, Cannington, Ontario, Canada
Rev. R. J. Kerr, Creemore, Ontario, Canada

SEPTEMBER 5TH

Rural Workers in Eighth Province

SEPTEMBER 6TH

Rev. Canon George W. Lang, Red Deer, Alberta, Canada
Rev. Arthur D. Leaker, Ottawa, Ontario, Canada
Rev. Lloyd McFarlane, Kinmount, Ontario, Canada
Mr. H. H. McNish, Lynn, Ontario, Canada
Rt. Rev. Henry D. Martin, Prince Albert, Sask., Canada

SEPTEMBER 7TH

Mr. George Martyn, Regina, Sask., Canada
Rev. James Maxwell, Norval, Ontario, Canada
Rev. A. A. Nield, Pelee Island, Ontario, Canada

Rev. Charles B. Noble, Sault St. Marie, Ontario, Canada
Very Rev. N. S. Noel, Regina, Sask., Canada

SEPTEMBER 8TH

Rev. D. E. Noonan, Brandon, Manitoba, Canada
Rev. Herbert Oldfield, Sardis, B. C., Canada
Rev. G. C. Pearce, Burford, Ontario, Canada
Archdeacon C. C. Phillips, Pembroke, Ontario, Canada
Rev. N. C. Pilcher, Punnichy, Sask., Canada

SEPTEMBER 9TH

Rev. W. J. Province, Streetsville, Ontario, Canada
Rev. A. A. Read, Mono Mills, Ontario, Canada
Rev. S. E. Richard, Dundalk, Ontario, Canada
Rev. Charles Richmond, Omemee, Ontario, Canada
Rev. Lionel F. Rowe, Stroud, Ontario, Canada

SEPTEMBER 10TH

Rev. R. J. Shires, Toronto, Ontario, Canada
Rev. A. W. Smith, Amemee, Ontario, Canada
Rev. C. Murray Starr, Calgary, Alberta, Canada
Rev. Canon T. W. Teape, Edmonton, Alberta, Canada
Rev. Warren N. Turner, Bowmanville, Ontario, Canada

SEPTEMBER 11TH

Rev. J. K. Urquhart, Wilberforde, Ontario, Canada
Rev. H. C. Vaughan, Ottawa, Ontario, Canada
Rt. Rev. Horace G. Watts, Prince Rupert, B. C., Canada

SEPTEMBER 12TH

Country People Who Now Worship in City Churches

SEPTEMBER 13TH

Rev. E. Wrightson, Milford, Ontario, Canada

SEPTEMBER 14TH

Rev. R. N. Savary, Ikuta Ku, Kobe, Japan

SEPTEMBER 15TH

Rev. Christopher K. Kandakai, Cape Mount, Monrovia, Liberia, West Africa